

One Accord in Prayer

Read Book of the Acts, 2:12-14:

"These all with one accord continued steadfastly in prayer." The historic setting for these words of Holy Writ dates to the days following the Ascension of Jesus. Before His departure into heaven, Jesus, "charged them not to depart from Jerusalem." In the interim from Jesus' Ascension until the day of Pentecost, the classic prayer meeting of the Christian Church took place. The words of the text introduces us to this prayer meeting. The text does not contend the "What" or the "Why" of prayer but discloses the inner spirit of these prayer partners. In short it is given thus: "these all with one accord continued steadfastly in prayer."

As an aid to the thought which I wish to make we must be somewhat clear at the outset, as to the meaning of the theme, "one accord." A brief breakdown from the Greek word gives these connotations: "of like mind," "with one mind," "of the same mind" and "agreeing." This word, "one accord" is far-reaching and is an integral factor in the building of the Kingdom of God. Any brief meditation could only touch the fringes of its ramifications in the kingdom building. shall limit myself to throwing out one thought to the readers and members of the Norwegian Lutheran Church of Canada. In as much as I would not be misunderstood I shall give a simple illustration to clarify the point or thought, of prayer of "one accord." In a family unit where some members are outside of Christ, the believing members would in their prayers for the salvation of the rest of the family constitute a group, where prayer of "one accord" would manifest itself: If it be selfish, yet there is no denying that the prayers of the believers within the family are more of "one mind," "of like mind," "of the same mind" and "agreeing," than when a general group of believers congregate to pray for the salvation of all men. In a parallel illustration, the prayers of mothers for their own son John, are more of "one mind," "of like mind," etc., than when these mothers join in prayer where they have catalogued all the John's of Canada.

With this thought of the family unit in mind let us move into the sphere of churches. Today, many Christian bodies and groups constitute the one Christian Church. The Norwegian Lutheran Church of Canada is one of them. As members of this Church we are one family. Therefore it behooves many a member to re-think himself, so that his or her prayers might be of "one accord." The prayer life of no Lutheran is so abundant that it can be paralleled out to every "wind of doctrine," and still retain its potency for our own Church. Canada has been rightly diagnosed as a hotbed of sectarianism. The oft subtle inroads that are being made on our people by the proselyting groups, haunts many a faithful pastor as he silently queries: "Are you Lutheran or sectarian?"

Our Church confesses in its creed the fellowship of all believers. We welcome the Week of Prayer and the National Day of Prayer, when all believers fellowship together. But when we have come down from the Mount of Transfiguration and begin our respective work in the valley of sweat, blood, and tears, we say — let the Baptists pray with "one accord," let the Pentecosts pray with "one accord" and let the Lutherans pray with "one accord."

Our Lutheran Church of Canada needs the "one accord" spirit from

Above the Horizon

THE SPRING THAW

The spring thaw is here. The snow and ice of winter is melting under the warm spring sun. It's a season of mud and water. Ash piles and rubbish, which the winter snow covered, are now coming to light in their drenched ugliness. Even the snow that was so white is speckled and dotted and gray with dirt. And everywhere you go—mud, mud, mud.

But this season of mud holds promise of better things. The same sun that brings us the mud and that reveals the hideous things will make it possible to clean our yards and will bring us dry roads, green lawns, flowers in bloom, gardens and fields in growth—and the trees, bare and forsaken so long, will soon be clothed in glorious green and be alive with the warblings of birds.



DR. T. F. GULLIXON
President Lutheran Seminary, St. Paul, Minnesota.



LUTHERAN WORLD ACTION RALLY

A Lutheran World Action Rally will be held in Trinity Lutheran Church 10,014, 81 Avenue (South Edmonton), Pastor Oswald's charge, Sunday, May 9, at 7:30 p.m. Dr. T. F. Gullixon, president Lutheran Seminary, St. Paul, Minnesota, will be the guest speaker.

Dr. T. F. Gullixon, St. Paul, will speak over CFRN on Sunday, May 9, at the usual time 10:15 to 10:30 a.m.

Doctor Gullixon will also speak at Zion Lutheran, Saskatoon, on May 10, at 8 p.m.

every member. Too much prayer-power is being lost because it is short-circuited in the web of fly-by-night groups and personalities. As we give ourselves in prayer of "one accord," we will behold our missionaries, our seminaries, our Christian colleges, our Bible schools, our Church. Spring-time will blossom in every pastor's heart when his people are 100 per cent Lutheran. Prayer of "one accord" in our Church can be, under God, the hub that will be its strength and power. As Lutherans we must be of "one mind," "of like minds," "of the same mind" and "agreeing," because we are different — The Word alone, Faith alone, Grace alone.

—H. C. S.

There can be something like a spring thaw in human lives too. There are hearts that have been held in the icy grip of the winter of sin. The stillness of death is broken only by the howling winds of selfish desire or unruly passion as they drive our thoughts and talents into restless drifts of frustration and vanity. No songs of joy in such hearts. No fragrant flowers of praise to their Creator and Redeemer. No fruits of the Spirit testifying to the power of the living Savior.

Then the sunlight of God's Word begins to shine on the frigid latitudes of the heart. The spring thaw comes. The hard heart begins to melt and yield to the rays of the Word. As the slush of pride and excuse and pretense melts away, an awful mess is revealed. Everywhere you turn you meet sin, sin, sin—and worst of all it's your sin.

But let the Word of God do its work. Don't tilt the axis of your heart away from its light and warmth. Let the spring thaw continue. For the same Word that reveals the presence of sin, will also bring you to the clean paths of life and the green meadows of grace in Christ. Summer will follow with songs and flowers and fruit to God's glory. The living Christ with His Word and Spirit will bring it to pass.

—A. K. H.

"The Sun — and Your Wrath"

Mrs. Elias Robertson (nee Ragnild Waldahl) was born near Aalesund, Norway on Christmas Day some over eighty years ago, and she died on Mother's Day near Elbow Lake, Minnesota, last year. She came to Minneapolis when she was only fifteen years old, and a few years later was married to Mr. Elias Robertson. She was a sister of Rev. M. O. Waldahl, and of Mrs. C. M. Knardahl, and her daughter Dena is married to Rev. Peter E. Nelson of Naicam, Sask.

For over fifty years the hospitality of Mrs. Robertson's home has been extended to the pastors and especially the missionaries of our church. She usually managed to get in a few days attendance at our annual meetings. And in St. Paul's Church where she was a member for a number of years her deep contralto voice helped to add fervor to the congregational singing.

But her outstanding trait as a Christian was her ability to find room for the Word of God in the "Jig Saw Puzzle" of our modern daily conversation — and usually she hit the nail on the head. A year after we were married she paid us a short visit; but before she left she turned to me and said, "Peter, let not the sun go down upon your wrath." Although she was very courteous I felt at that time that her remarks were rather premature. Since then over thirty years have rolled by; and looking through my study window I face the setting sun of this day and of my life. The Creator — the greatest painter of all time — seems to have dipped His brush in the colors of the rainbow and on the far away horizon He has painted an ever changing scene that inflames my imagination and beckons me on to a better home. And today looking back in retrospect I must admit that she spoke wisely when she said: "Let not the sun go down upon your wrath."

Blessed Be Her Memory!

—P. E. N.

A Far-Reaching Decision

By O. GORNITZKA

The eyes of all Christendom are this year focused on Amsterdam, Holland. Why? Because of the organization of what is called "The World Council of Churches." Many churches, Lutheran included, have already voted to join this body. Some churches will face the choice of joining or not joining this coming summer. We believe it to be the most important decision by members of the Lutheran Church since the time of the Reformation.

The question arises whether the Lutheran Church and what we ordinarily refer to as the Reformed churches are closer in their attitude to the Word today than when Luther met Zwingli at Marburg. If not, has the leadership of the Lutheran Church changed its position in regard to the Word? As far as we can understand we are farther apart, instead of being closer together, that is, with reference to that part of the Reformed group which will become a part of the World Council. A large segment within the Reformed group has withdrawn from the Federal Council of Churches and will not become a part of the World Council because of their liberalism. Thus, if we become a part of the World Council we will find ourselves in fellowship with a large group of liberals rather than with those who stand firm on fundamentals.

The situation has an analogy within the political situation during World War II. We were apprehensive with respect to Nazism and so we joined hands with Communism, in order that with our combined strength we might become victorious. We discovered, however, that our ideologies were so divergent that today we find ourselves in two opposing camps. At the time there were professions of a changed attitude, but we have realized since that that was for political reasons. Today there is an aggressive infiltration of these ideologies within every nation of the world. We were, after all, leaning on a sharp cane that has pierced our hands and the suffering is universal. A similar experience will be ours within the church if our spiritual "ideologies" are divergent. What may on the surface appear to be strength may spell ultimate weakness. The power of witness, as far as the Church is concerned, is not in numbers or combinations, but in faithfulness to her Lord and Master. The Church is essentially a spiritual force and the power of the Spirit is in the testimony of the cross. Whenever and wherever that testimony is obscured the gospel is neutralized. This Paul recognized in his dealings with those who, in his day, added works, "social gospel," to the gospel of Christ. And he did not enter into any "council" with them, but rather "anathematized" them. Not to please men, but to remain faithful as a servant of Christ. In making this comparison we do not want to intimate that there are not many faithful servants of God within the groups that will make up the World Council, but we do know that many of these are suffering in their spirit because of this fellowship.

Jesus prayed for the church that it might be one, "that the world may believe that thou didst send me." We, too, are praying for the same. And this oneness is constantly being realized as men everywhere are united in the one faith, bearing fruit in newness of life. The impact is not through organization, but through "living epistles, seen and read of all men." Organization is essential for practical purposes, but only to the extent that

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The Shepherd - Hyrden

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The Church Council Has Spoken

Following an eight point preamble the Church Council has passed the following resolution:

"That the Evangelical Lutheran Church now accepts membership in the World Council of Churches on a confessional basis and authorizes the Church Council to take all necessary steps towards full membership and for representation at the coming first World Assembly of Churches to be held in Amsterdam, August 22 to September 5, this year."

This is in main the form in which this resolution will come before the convention in June. A simple majority either way decides the issue. So far, The Shepherd has had one contribution — that is opposing the participation in the World Council. Other articles are forthcoming. With our limited space in The Shepherd, contributions should be brief.

Again we urge much prayer that the Lord's will may be done at our coming general convention when the above resolution will be voted upon.

District Re-Alignment

Resolution No. 1 in the preliminary report of the committee on District Re-Alignment reads as follows:

"Whereas, there has been considerable movement of population in Canada from the prairies toward the Pacific coast, and whereas, there are areas in the interior of British Columbia with great possibilities for Home Missions, which areas can better be developed from Canada than from the United States, and,

"Whereas, supply of pastors, attendance at church conventions, the general development of the Church in Canada, particularly in British Columbia, would be facilitated if British Columbia were joined to the Canada District; and

"Whereas, in the not too distant future, the Norwegian Lutheran Church of Canada may be separated from the Evangelical Lutheran Church in the United States, of which it is a part, to become an independent church:

"Be it therefore resolved: That the province of British Columbia in the Dominion of Canada be joined to the Canada District, which shall then include all of the Dominion of Canada."

There seems to be no valid reason for excluding British Columbia from Canada District. True, there is the mountain barrier, and the distances seem great, yet these factors are not insurmountable factors.

After all the situation that obtains in this part of Canada is similar to those of the prairie provinces. A united front in the whole Canadian situation, approached from the Canadian point of view, may be conducive to even greater blessing than the present arrangement. That there has been no adverse comment from any of our Canadian people, though many read the above recommendation a long time ago, may indicate a general agreement with the suggestion by the committee. It would be a challenging addition to our district work.

A Far-Reaching Decision (Continued from Page 1)

it serves a united testimony of faith. If otherwise, even the world outside will detect the hypocrisy. In His prayer for the oneness of the believers, Jesus first prayed that they should be kept "from the evil one," even as they were not to be of the world though they were in the world. Again, He had prayed, "Sanctify them in the truth, thy word is truth." For that cause, and for their sakes, He also sanctified Himself. The oneness that Jesus is concerned about is the oneness that comes from being sanctified in the truth. The spiritual temple which Paul is concerned about is the one built on the one foundation, Jesus Christ, and Him crucified.

Every member of the Lutheran Church should make a careful study of this matter and pray for the Holy Spirit's guidance. The facts involved should be studied and pondered impartially and in the light of the Word. To obtain the facts, pro and con, a booklet published by the Augsburg Publishing House, entitled "Should We Join the World Council of Churches?" will prove helpful. Both sides are presented. Here we have the divergent positions of two sincere servants of God. Whether your synod has taken steps to join or not, it is worth while for every intelligent member of the Church to study this booklet. Decisions made by the Church in these critical days are far-reaching in their consequences. Let us not act hastily, but prayerfully.

Gems of Wisdom

He who has lived an unselfish life having others constantly in mind, will need no monument when life is through.

Learn to manifest piety in the home; if we do not, our Christianity is weak. Home is the acid test of a man's character.

Instead of church membership being a comfortable asset, it should mean complete surrender to Jesus Christ. —Martin Coy.

District News

Trinity at Estevan

Trinity Lutheran congregation at Estevan is making plans for a larger place of worship. As in many cities and towns there is a great influx of people. In Estevan, too, there has been accession to the congregation by transfer. The church building has become too small and the congregation has purchased a building at the Estevan airport. This building will be moved in and converted into a church. It is 72 feet long and 30 feet wide. Present plans are that about 42 feet of the length will be used for the church auditorium, and the back will be Sunday School rooms and kitchen. The Sunday School with Mrs. H. Nelson as superintendent, has an enrolment of 33 children at present.

Canadian Lutheran Bible Institute Fellowship Program

Augustana Lutheran Church in Saskatoon, Sask., was filled to capacity Sunday, April 11, when the Augustana Luther League sponsored the evening service. The theme of the program was "The Bible School's Work within the Church." Pastor A. M. Vinge, dean of the Canadian Lutheran Bible Institute, Camrose, Alberta, was the guest speaker, tracing the beginning and growth of the Bible School movement in the Lutheran Church, and in particular, of the Canadian Lutheran Bible Institute, giving many evidences of God's rich grace and faithfulness toward those who trust Him. He brought a challenge to young and old to take advantage of the training offered by Bible schools, and to share in the blessings of supporting the work in prayer and with gifts.

Musical numbers, vocal and instrumental, were brought by former students of the Canadian Lutheran Bible Institute now residing in Saskatoon,

and several of the former students gave testimonies of God's gracious dealing with them and the value of the time spent at Bible School. Many S.L.B.I. students were also in attendance. An offering was received for the work of the Canadian Lutheran Bible Institute and the meeting closed in True C.L.B. fashion with a sing song.

A social hour was enjoyed afterward in the church parlors.

A phrase oft-repeated at Bible School was uttered by many on this occasion, "It has been good to be here."

* * *

The Camrose-Edmonton Circuit pastoral conference will be held at the home of Pastor and Mrs. A. M. Vinge, the C.L.B.I. residence, May 11, 1948.

* * *

S.L.B.I. Summer Bible Camp

The plans for the second Christian Workers' Institute sponsored by the S.L.B.I. are progressing favorably. The general program is as follows: Theme, "God's Word for Today's World;" topical study, Dr. J. R. Lavik; book study, Pastor M. S. Johnson; practical study, Rev. E. O. Ellefson; discussion leader, Rev. E. O. Ellefson; evening vespers, Pastor A. Tveit.

As last year there will be children's classes and audio-visual demonstrations. Further details will be announced later. Remember the dates, August 9-15. —G. O. E.

* * *

Vang Congregation, Wetaskiwin Parish

Confirmation was held at the Vang Church, Palm Sunday, March 21, when three young people renewed the baptismal covenant. The three were, Betty Moen, Verly Nelson and Mildred Sehlin.

As a part of the afternoon service, a Christian service group from Camrose College presented a program which was very much appreciated. God bless our young people, with vision, and a future.

Mr. Knut Moen, formerly of Vang congregation, deceased since March 29, 1947, left provision in his will for a gift to the Bethany Old People's Home of \$1,000.00; and also to the Missions of Church of \$500.00. From the words of the Scripture, we learn, "God loveth a cheerful giver." And, "Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me."

* * *

Bethel, Wetaskiwin

Easter morning, at 7 a.m., the choir and Sunday School rendered a program in the church entitled, "Christ is Risen." The sunrise service was well attended.

During the evening of Wednesday, April 7, the Camrose Lutheran Church choir rendered the Easter cantata, "The Thorn-crowned King," to an appreciative audience in the United Church, used because of the larger auditorium for the occasion.

—E. O. W.

* * *

Items of Interest from the Board of Trustees

Culled from the minutes of the meeting held January 8, 1948, we print the following:

In the district there are 52 parishes, 36 active pastors, and two laymen serving as pastors (this figure is somewhat altered in respect to vacant parishes). Since 1917 the Synodical financial secretary's record reveals that our church has contributed \$279,000 to the general budget of the synod and received from the church in Home Mission Funds \$934,603.

* * *

The board decided to recommend that Canada District take steps in the immediate future to become self-supporting, and set as a goal to increase our budget contributions by \$5,000 in 1948.

* * *

That contributions made to the British and Foreign Bible Society be made through offerings rather than personal solicitation.

Obituary

Mrs. Reuben Eide

On Sunday, April 11, 1948, at Central Alberta Sanatorium, death claimed the life of Mrs. Emma Eide, wife of Reuben Eide of Tofield, Alberta. Mrs. Eide was daughter of the late Mr. and Mrs. P. B. Anderson of Bardo. She was confirmed in Bardo church in 1921. In 1927 she was married to Reuben Eide. They have one daughter, Rebecca. An infant son died in 1935.

Her last four years were spent mainly within hospital walls. There was good indication that she would soon be able to return to her loved ones. But the Lord called her home. Her cheerful spirit will be missed, and her letters that revealed her submission to God will be received no more. Most sorely will she be missed by her husband Reuben, and daughter Rebecca.

Emma Eide was laid to rest in Bardo cemetery April 15 beside her infant son and her mother. The family desires to thank relatives and friends who visited her during her illness. A special appreciation to Pastor Morstad for his cheering visits. Blessed be her memory! —M. H.

* * *

Ole Peterson Sorgen

Ole Peterson Sorgen was born in Vestre Toten, Norway, January 1, 1861 and came with his parents, Andrew and Elene Sorgen to Davis, Illinois in 1862. In 1871 they moved to Hayward, Minnesota. On May 15, 1888 he was united in marriage to Hannah Fodness at Hayward. Tentative plans had been made for their diamond wedding anniversary celebration in 1948. After living a year at Grafton, N.D., Mr. and Mrs. Sorgen moved to Presho, S.D., in 1890. They lived there until 1909 when they moved to the Holden district in Alberta. Mr. and Mrs. Sorgen had seven sons (one by adoption) and six daughters.

Mr. Sorgen passed away in Camrose April 10, 1948. The funeral service was conducted by Pastor Selmer Stolee at Zion Lutheran Church on April 14. Pastor Stolee used as his text the glorious words found in I Corinthians 15:53-57. Here the apostle speaks of victory over death.

Pastor Sanford Sorgen of Valley City, N.D., spoke for the family and brought a greeting based on I Peter 1:3.—The Living Hope.

Ole Sorgen was a quiet, retiring man, but had a keen interest in the work of the church. He read church papers from cover to cover. Not only that — he also had a deep concern about his relationship to his Saviour. Before he surrendered his heart to Christ, the Lord spoke to him in devious ways. A neighbor and Mr. Sorgen drove all the way from Earling to Donalda, with horses, to attend special meetings at Bethany church. A storm had completely demolished the church. Walking over the ruins a voice seemed to say to him: "This is exactly what your life is like — nothing but a wreck." This experience became the turning point in his life. From this experience and on he was led more and more into a deeper fellowship with Christ. To page through father's marked Bible is a rich spiritual experience. It is like following a path — the path that leads one through the agonies of a convicted soul — to the sunny slopes where God smiles upon his forgiven child. God bless his memory!

Children: Clarence of Westminster, B.C.; Hubert of Viking, Philip, Kenneth and Robert of Holden; Hartvig of Okanagan Mission, B.C.; Sanford of Valley City, N.D.; Amanda, Mrs. J. R. Coates of Chauvin; Cora, Mrs. N. A. Meister of Peoria, Ill.; Emma, Mrs. A. A. Aldridge and Agnes, Mrs. C. I. Klewer of Edmonton; Myrtle, Mrs. J. F. Goodwin and Opal, Mrs. Emil Bergum of Fairy Glen, Sask. —Sanford Sorgen.

Hyrden

JEG ER DØREN TIL FAARENE.—Joh. 10:7

Wadena, Sask., Første No. i May, 1948.

Gud Hører

Luk. 11:5-13

Dette evangeliet er en herlig lignelse om hva vedholdende bønn for-
maar, selv der hvor det er mindre
villighet tilstede. Jesus stiller Guds
faderhjerter fram. Det er et åpent
hjerter, et hjerter som gjerne gir den
som ber, alltid villig. Og dette er jo
det mystiske ved bønner — at Gud er
villig til aa høre naar vi ber.

Mannen som ved midnattstid kom
til sin venn for aa laane brød minner
om enken overfor den urettferdige
dommer. Jesus betoner begge steder
at der er en hellig ubluhet og paat-
rengenhets i bønner som er Gud vel-
behagelig. Talen er her om vedhold-
ende bønn om den samme ting som en
ikke straks faar, men som en likevel
tør vente at Gud i sin tid og paa sin
maate vil gi oss. Det menes ikke just
det samme som naar Paulus taler om
“aa be uten avlatelse” (I Tess. 5:17).

Dermed tenker han paa bønner som
sjelens aandedrett—eller den bøn-
nens aand som et Guds barn alltid maa
leve i for aa leve sunt med Gud. Men
netop derved at det er en bestemt ting
Jesus taler om — er det en stor trøst
og forjettelse i denne lignelse. Alle
Guds barn har slike bestemte ting paa
sitt hjerter baade for seg selv og
andre.

Men der er vanskeligheter som
framstiller seg for bønnehørelsen. I lig-
nelse form er det den den lukte dør.
Det minner om at det ofte er
store hindringer som maa overvinnes
før Gud kan svare paa sine barns
bønner. Disse hindringer er baade
inne i oss selv og utenfor oss. Derfor
maa Herren ofte la oss vente før vi
faar se bønnehørelsen. Vi finner et
tydelig eksempel paa dette i Daniel
10 kap. Her sier Guds engel til Da-
niel: “Frykt ikke, Daniel! For fra
den første dag du vendte din hu til aa
vinne forstand og til aa ydmyke deg
for Guds aasyn, er dine ord blitt hørt,
og for dine ords skyld er jeg kom-
met.” Men i 21 dager hadde Guds
engel kjempet med mørkets makter
for seiren som Daniel hadde bedt om
for Guds folk. Hvilken trøst er ikke
dette at Gud selv gir oss lov til, ja,
formaner oss til aa banke sterkt og
vedholdende paa hans dør som er syn-
deres venn inntil vi faar det vi treng-
er. Vi tenker ogsaa paa ordet i Es. 62:
7: “Og gi ikke ham ro før han bygger
Jerusalem op igjen, og før han gjør
det til en lovsang paa jorden!”

De enkelte trekk i lignelsen,—de
tre brød, venner som kom fra reisen,
og mannens fattige stilling—at han
ikke hadde noe aa sette fram for ham
—bør neppe utlegges, om de enn kan
brukes om tro, haap og kjærlighet.
Av naturen er vi jo saa bunnfattige
paa disse at vi av oss selv ikke har
noe aa mette vaar venn Jesus med
naar han paa sin Frelsergang kom-
mer til oss. Tro, haap og kjærlighet er
Guds gaver. De kommer fra ham
gjennom bønn, de er ikke selvlaget.

Bildet fra familielivet brukes av
Jesus. En far som ga sin sønn et sten
naar han ber om brød, eller en orm
i stedet for fisk, eller et giftig kryp i
stedet for et egg,—en slik far er umen-
neskelig. Gud er ikke en slik far,
sier hans enbaarne Sønn. Gud er en
Far som aldri bedrar eller skuffer
sine barn.

Den største av alle gaver gaver kan
bli vaar, hvor mye mere da alle de
jordiske ting vi virkelig har trang for.
Denne beste av alle gode gaver er god
fordi den har all Guds naade i seg—
den rummer selve Jesus livet i seg—
nemlig den Hellige Aand. “Dersom
da I, som er onde, vet aa gi eders
barn gode gaver, hvor meget mere
skal da Faderen, som er i himmelen,
gi dem den Hellige Aand som beder
ham!” For en livsalig forjettelse for

Spørsmål: I det siste nummer av
Emissæren var der et spørsmål fra
en som ikke kjente noen trang til aa
bli omvendt til Gud, men jeg maa
tilstaa at jeg har en slik trang, men
jeg tør ikke ta det skritt; ti jeg er
bange for at jeg kommer til aa falle
bort fra Gud igjen, og da vil det bare
bli verre enn det er. Skulle jeg først
bekjenne at jeg hadde gitt mig over
til aa tjene Herren og saa vende til-
bake til verden, da vil jeg føle det
som en saa stor skam, at jeg vanske-
lig vil kunne omgaaes folk som hadde
kjent mig som en bekjennende kristen.
Dette skritt over paa Herrens side
staar for mig saa vanskelig, at jeg
kan ikke ta en endelig bestemmelse.
Hva er ditt raad til en slik fryktsom
sjel?

* * *

Svar: Det er underlig alt det der
kommer og staar hindrende iveien,
naar en sjel kjenner kallet til aa
komme over paa Herrens side og bli
frelst fra sine synder. Det er Guds
aand der gjennom ordet virker paa
ditt hjerter slik at du har trang til aa
bli omvendt. Hvem tror du det er som
staar og skremmer dig med at du ikke
maa ta det skritt, ti du kan kanskje
ikke bli bestandig? Jo, du vet at det
er dine sjelfiender: djevelen, verden
og din egen onde natur. Du staar nu
paa valgets standpunkt. Du maa
velge enten aa lyde Guds aands kall
eller aa la dig skremme bort fra Gud.
Guds aand der har begynt den gode
gjerning har ogsaa lovet aa fullføre
den. Hvis at du skulle maatte stole
paa din egen kraft da var du med er
gang dømt til aa falle bort og gaar
evig fortapt, men det er ikke din
kraft som er det avgjørende. Det er
Guds aands kraft paa dit hjerter.

Guds aand virker gjennom ordet
slik at du faar se at du trenger aa bli
frelst, og dernest virker denne aand
gjennom ordet slik, at du faar se ham
som er din frelser. Denne kraft for-
andrer et menneskes hjerter slik at de
vender sig fra synden som de før el-
sket. Det gamle er forbigangen, se alt
er blitt nytt. Du faar en ny vilje saa
nu vil du være et Guds barn, det koste
hva det koste vil.

Det som du er mest ræd for er aa
falle bort igjen, og det er godt aa ha
den frykt; ti vi har mange eksempler
paa at sjeler som en gang var Guds
barn har sagt farvel igjen i sitt hjerter.
Jesus forteller om hvorledes det gaar
til at en saadan sjel faller bort. Naar
djevelen har maattet ut av et hjerter
saa er det feiet og rent, men saa kom-
mer den onde aand igjen med syv
andre onde aander værre end ham
selv, og naar de kommer inn da blir
det værre med det menneske enn det
var før. Vi har altsaa stor grunn til
aa frykte for frafall, men denne frykt
skulle ikke skremme oss bort fra Gud,
men bare drive oss nærmere ham, ti
vi vet at Gud har makt til aa bevare
oss i sitt samfunn. Det blir da aa ta

uomvendte hjerter! For dette Jesus
ord viser deg en aapen dør inn til den
levende tro. Du skal faa den dersom
du ber om den, for Gud vil mere enn
gjærne gi deg sin Hellige Aand, og
har du ham i ditt hjerter da har du
ogsaa troen som griper Jesus Kristus
som din Frelser.

Men det er ogsaa et løfte til den
troende i dette Jesus ord. Det viser
deg en aapen dør til “aa vandre i
Aanden” og til aa “bli fylt av Aan-
den.” I Aandens gave finner vi svaret
paa bønnens sang:

Gi meg, o Gud, det saligste jeg vet:
Et hjerter fult av Kristi kjærlighet!
—H. Arnholt Strand.

Litt Sjelesorg

opp kampen imot alle vaare sjels-
fiender, og der staar at den som seirer
skal vinne livsens krone.

Det du frykter mest er aa tape i
denne kamp. Tror du ikke at det ville
være bedre aa tenke paa hvor stort
det er aa vinne seier over alle fiender
og faa staa med palmegrener i hen-
derne og synge seierssanger for evig?

Din stilling som du beskriver den
er, at du nu er en frafallen. Du har
falt bort fra Gud. Synes du ikke at
det er en skam aa leve som et verdslig
menneske, og at hvis du dør i denne
tilstand da har du tapt for evig? Det
vil bli en evig skam.

Nu kjenner du kallet til aa ver-
de om. Hvis du holder paa aa staa imot
da kan det gaa dig som den vi skrev
om i siste nummer, at du vil ikke
lenger kjenne aandens kall paa ditt
hjerter, og da vil du komme inn i en
fortvilet tilstand. Du vil vite at du
trenger aa bli frelst, men du vil ikke
kjenne noen virkelig trang til aa
vende dg til Gud og bekjenne din
synd og rope om forbarmelse. Mitt
raad er at du maa skynde dig nu me-
dens Guds aand kaller, ti det kan
snart bli forsent, ti det mørkner alt
mot evighetens natt. —S. H. Njaa.
—Northwood-Emissæren.

HVORDAN OPPSTAAR EN VEKKELSE.

Hvordan oppstaar en vekkelse?
Den kommer ikke ved menneskelige
kraftanstrengelser—om vi enn maa
saa og vanne for at Gud skal gi vek-
sten—ikke gjennom klokt uttenkte
“metoder”—om enn det gamle budet
framleis gjelder: “Vær listige som
slanger.” En vekkelse kommer gjen-
nom den hellige ild! “Jeg er kommet
for aa tenne ild paa jorden,” sier
Jesus. Og naar den ilden kommer inn
i Guds barns hjerter, da sprer den seg
av seg selv, da kommer vekkelsen.

I en gammel biografi over Bern-
hard av Clairvaux, skrevet paa hans
tid, heter det saa gripende om ham,
like etter at hans tro var kommet til
et gjennombrudd: “Fra denne tid ble
han liksom ilden som brenner opp
skogen, liksom flammen som fortærer
fjellene og først tenner alt som finnes
i nærheten, idet den angriper dem fra
alle sider, og deretter brer seg ut til
avsideliggende steder. Slik tenner en
ild som Gud har sendt til sine tjeneres
hjerter, først hans bror og deretter
hans slektninger, kamerater og ven-
ner—hver og en som han kunne faa
haape paa aa faa føre til omvendelse.
Da han naa prekte, saa skjulte mød-
rene sine sønner, hustruer holdt til-
bake sine menn, vennene veret om
sine venner. For den Hellige Aand ga
slik kraft til hans ord at det knapt var
noen følelse som kunne holde noen
tilbake.”

Ren hellige ild tentes paa pinsedag-
en, men den behøver paa nytt tennes
i det ene slektledd etter det andre.
Ilden kan ikke tas, den maa bli gitt
fra himmelen. Men kan vi da ikke
gjøre noe for det? Jo, pinsens ild ble
vunnet gjennom langfredagens li-
delse, og bare gjennom lidelse kom-
mer vi i besittelse av den. Vi maa gaa
inn i den lidelse som ligger i erkjen-
nelsen av at baare hjerter er saa lun-
nesom de er. Vi maa ydmyke oss
innfor Gud over at vi, midt i et slek-
ledd som mer enn noe annet trenger
aa vekkes, sakner den tennende gnist,
den vekkende kraft. I det øyeblikk
Gud ser at hans barns hjerter er rede
og tømte for alt eget, sender han sin
ild til jorden. Og da begynner det aa
brenne videre og videre av seg selv.
Fra et enkelt menneske sprer ilden
seg til dennes nærmeste, fra forsam-

I Brennpunktet

Den Glemte Fødselsdag

Pinsen er den glemte fødselsdag.
For mange betyr den intet. Det er den
vakre, vonfulle aarstid da vaaren er
kommet for alvaar. Gjennom natur-
en holder Gud en mektig preken om
livets store under hver vaar. Men
Guds menighet er verdens største un-
der. Og pinsen er Guds menighets
fødselsdag. Underet skjedde som et
mektig Aandens gjennombrudd i his-
torien for snart to tusen aar siden.
Virkningene av det har gaatt fra
slekt til slekt like til denne dag. Det
har faatt unge menn til aa se syner
og oldinger til aa ha drømmer. Det
har revet mennesker ut av det materi-
elle livs maskintilværelse og ditt dem
Aandens daap og løftning. Frigjort
slik som bare aand kan frigjøre.

Derfor er pinsen i en særlig grad
Aandens fest. Den store høytidsdag
for alt det vi kan kalle sant aandsliv
—alt det som er i pakt med sannhet-
ens aand. Aldri er den sannhet blitt
sterkere demonstrert enn paa hin
første pinsedag at det er aanden som
levendegjør. Den er menneskets
adelsmerke framfor den øvrige skap-
ning. I den faar selve vaar mennes-
keverdighet sin daap, og i den skal vi
mennesker videre undervises og fri-
gjøres, levendegjøres og fullkommen-
gjøres.

Guds menighet, kirken, er ikke
ensbetydende med kirkehuset. Kirk-
en er etter sin fødsel paa pinsedagen
i første rekke et aandens tempel,
bygd av levende stener. Og Aandens
gjerning er aa arbeide med denne
kirke. Men det er som med arbeidet
paa de store katedralene at det aldri
blir ferdig. Nidarosdomen i Norge
staar paa den gamle grunn, men ar-
beidet paa den gaar stadig videre.
Det fortsetter fra slekt til slekt. Paa
samme maate er det aandelige byg-
gverk som heter Guds kirke paa jor-
den et aandens verksted. Johan Nor-
dahl Brun uttrykker dette klart i sin
mektige pinsesalme: “Kalle, forsamle
og Jesus forklaare, bygg Guds kirke,
oplyse hans folk . . .”

Da blir det klart at pinsen blir mere
enn en vaarfest med en undertone av
kirkelig mystikk. Pinsen som Guds
menighets fødselsdag rommer ogsaa
en alvaarlig appell til det enkelte
menneske. Og dette er appellen: La
deg gripe og omforme og føye inn i
muren av levende stener. En appell
til den enkelte om aa bli levende og
brennede, sann og fri. Om aa la Aan-
den faa makten over deg til aa leve
i Aanden og gjøre hans gjerning.
—H. A. S.

Den bedste Teolog er et Liv i Sam-
fund med Gud.

Den bedste Filosof—et nøisomt
Sind.

Den bedste Opdragelse—Selver-
kjendelse.

Den bedste Krig—at stride imod
sin egen Daarlighet og vinde Seier.

Den bedste Regnekunst—den, som
kan multiplisere de fleste af Livets
Glæder og dividere de fleste af dets
Sorger.

Den bedste Bygningskunst — at
bygge Troens Bro over Dødens bru-
sende Hav.

lingens liv til menighetens liv, fra
menighetens liv til folkets. Gnistene
flyr, en vet ikke hvordan eller hvor.
Den hellige ilden lutrer og varmer.
Og saa har vi vekkelsen som er maal-
et for forsamlingens lengsel og ver-
dens behov. Men all ekte lengsel et-
ter vekkelse maa begynne med at vi
under ydmykelsens lidelse innfor
Guds ansikt bereder oss selv til aa bli
“tennved” for vekkelsens baal.

—C. Skovgaard-Petersen.

MALAGASY EVIL DAYS

A Malagasy woman believes that when she dies her soul goes to a spirit realm to join all the spirits of her departed ancestors, there to spend eternity in demanding and getting sacrifices from the living descendants. Her joy will be in plaguing her descendants — making it hot for them, so to speak. The living must be forever sacrificing the blood of oxen, goats, and chickens to appease the wrath of the dead ancestors.

Another whip the departed ancestors hold over the living, as a sort of propitiation for sins, is the observance of evil days. The calendar is full of evil days. Days on which one cannot begin planting or harvesting, building new homes or moving, and so forth. If a child happens to be born on an evil day, it must die. If permitted to live, this child will bring evil on the whole clan so that when they die their ancestors will not permit their souls to enter the spirit world, but force them to spend eternity wandering through void and waste places.

As soon as a child is born the parents consult a witch doctor. If he, by means of his divinations, decides it is an evil day, the child is immediately put out to die.

In the old days there were many ways of doing this. The child might be left at the entrance to a cow corral and be trampled to death when the herd was driven in or out, or it might be left on an ant hill for the ants to finish off, or, again, it might be thrown over a precipice for birds or other animals to dispose of.

When the French came and took over the ruling of the island, this sort of thing along with many other native practices, was forbidden. The French have tried hard to civilize the Malagasy according to western views—to teach them to dress and eat like white people, to build European houses. They have also tried to introduce our system of social services. Still there are many ways to dispose of a small baby, for the ancestors must be appeased. A small baby can easily roll off a high shelf or table and be smashed to death. Or if you fill a small baby full of mashed sweet potatoes or arrowroot flour, he will soon die of an upset stomach, or it may be buried alive in some dark corner of an empty isolated hut.

It is only as the Malagasy learn about Jesus and His great love for them, of how His blood was sacrificed for their sins, that they see the sacrifice of their children or the blood of animals is no longer necessary. When they have accepted this divine secret for daily living, they no more find it necessary to follow in stealth their old laws and customs. These practices drop off of themselves like the dead hair on animals.—Mrs. P. B. Stolee.

Epigrams

Instead of a flashlight, carry the light of God's Word with you into the dark places of life . . .

It is often necessary for our eyes to be bathed in tears that we may better see the misery of some others around us . . .

—Erna E. Hoefs, Portland, Ore.

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WOMEN'S MISSIONARY FEDERATION

MRS. GILBERT HOYME, Editor, Camrose, Alberta

Life Membership and In Memoriam

Our Lord and Master has entrusted us with many opportunities for service in His vineyard. The tasks vary according to our abilities and according to the needs to be met. Knowing this, He has also provided numerous channels through which to carry out His missionary command. There is a place and a job for each of us if we permit ourselves to be His tools, to be used by Him.

Within our W.M.F. we have several departments with various definite aims to fulfill. The one which I wish to stress is the Life Membership and In Memoriam department. During the month of May let us, individually, and in our Ladies' Aids, lay special emphasis upon the support of this department, making it a definite prayer project for the month.

We are pleased to note that this department has been making favorable progress in our Canada District, but we know the possibilities are much greater. Many Aids have not made any contributions. Think it over. I am sure you would like to have a part in supplying this fund which supports special projects not provided for by the synodical budget of our church. It is the only money over which the W.M.F. hold the entire jurisdiction. At each General Convention projects are chosen as needs arise and they are, indeed, very worthy of support. For the past two years they have been as follows: Lutheran World Action, \$5,000; Christian literature for South America, Madagascar, Africa and China, \$4,000; Foreign Mission scholarships, \$3,000; Lena Dahl School in China, \$2,000; S. America Bible School equipment, \$2,000; Active Home Mission needy pastors, \$3,000; Social Service scholarships, \$3,000; Africa dispensary equipment, \$1,000; Madagascar model home, \$1,000; St. Olaf and Pacific Lutheran Colleges, \$1,000; Waldorf College and Augustana Academy, \$600; Educational Loan Fund, \$500; book mission, \$300; Camrose College, \$300; Bible Fund, \$200; Bethany Sunset Home, Bawlf, \$200.

Anything, over and above this total, will be divided thus: One-fourth to Church Extension Fund and three-fourths to China Evangelistic Mobile Units.

More than ever before, the work is trying to reach out far and wide into all fields where needs are urgent. To thus extend the kingdom of God is the aim of this department, and it is carried out by means of the ten dollar contributions for Life Membership and In Memoriam certificates. The In Memoriam certificate furnishes a lasting memorial in honor of departed loved ones, rather than to invest a like sum in perishable flowers. By Life Membership certificates we pay tribute to consecrated workers, charter members of our societies or church, relatives or friends. Make the presentation as impressive as possible using a short service. Then, why not report it to the W.M.F. Page in the Shepherd, including a brief biography of the person honored? We would all enjoy reading it and thus become acquainted. Let us widen our bonds of friendship this way also.

If you have difficulty in deciding whom to honor when there are so many deserving, we would suggest beginning with charter members of your Aids. Would it not be a nice way of showing your appreciation for their pioneering efforts? The resulting blessings would be three fold; you, as the giver, would be blessed; so also the one who receives, as well as the mission to which the money is sent. Application cards for certificates and other literature may be secured from Mrs. John Holte, Kingman, Alta.

Let us review the project supported

Dear W.M.F. Members of the
Canada District:

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

We women need to study the word of God more and we need to be better informed about the affairs of our church.

The W.M.F. is launching an extensive program to get information out to our women through the departments.

I am the Literature Secretary of the Canada District and it is my duty to mail to each Ladies' Aid the material for the department to be stressed each month.

You can readily realize the time it takes to sort and address literature to each of 198 Aids every month, so instead of sending you a packet each month, I am grouping three or four at one time.

Then, too, there is much effort and expense in printing this free literature, so I urge each Ladies' Aid, each officer and each member to make use of it, and not just lay it aside. By working together even in this, we can help to further God's Kingdom.

Below is a list of materials on hand that I will be sending out together with the month in which it is to be stressed.

January: Charities Self Denial envelopes, and information on the charitable institutions of our church.

February: Christian Nurture. 1, After confirmation what? 2, Baptism and the church of tomorrow. 3, Helps for Christian Nurture secretary. 4, Rights of a little child. 5, To you—a mother. 6, To you—a sponsor.

March: Home Missions.

April: Higher Education. 1, Deaconess work. 2, So you are going to college.

May: Life Membership and In Memoriam. 1, Services for presenting certificates. 2, Application cards.

June: Cradle Roll. 1, Cradle roll guide. 2, Cradle roll service. 3, Enrollment cards.

July: Radio and Temperance. 1, Cost and cure of drinking. 2, On the alert. 3, We manifest faith.

August: Foreign Missions.

September: History.

October: Thank offering.

November: Box Work. What to do and how to do it.

December: Literature.

Will those who require Cradle Roll and Life Membership Cards for enrollment please send in requests soon.

Sincerely in His service,

Mrs. John Holte, Kingman, Alta.

NEWS ITEMS

Six of the W.M.F. executive and six Ladies' Aid presidents responded to the roll call at the W.M.F. conference of the Edmonton Circuit held at the home of Pastor and Mrs. Ostrem, Ryley, April 13. Mrs. O. Likness, circuit president, gave an inspiring Bible study on the 22nd and 23rd Psalms.

The circuit convention date was set for May 25 at the Bardo Lutheran Church, with Miss Clara Jones as guest speaker.

It was decided to send a delegate to the general convention at Minneapolis and twenty-five dollars was voted for United Mission Advance.

Mrs. Likness urged all W.M.F. members to join the W.C.T.U. and to take an active part in that organization. Each one present found the conference very worthwhile.—M. C. E.

by this department, and accept the challenge to do our part in praying and giving, that the work may flourish to the glory of His name, who redeemed us that we might serve Him.

—Mrs. O. I. Lundberg, Canada District secretary, Life Membership and In Memoriam.

W.M.F. Circuit Conventions for 1948

Sunday, May 16th, Winnipeg and Starbuck, Man.

Tuesday, May 18th, Yorkton Circuit W.M.F. at Moe Church, Margo, Sask.

Thursday, May 20th, Saskatoon Circuit W.M.F. at Zion Church Saskatoon.

Saturday, May 22nd, Prince Albert Circuit W.M.F. at Weldon, Sask.

Tuesday, May 25th, Edmonton Circuit W.M.F. at Bardo Church, To-field, Alta.

Wednesday, May 26th, Camrose Circuit W.M.F. at either Claresholm or Bow Island, Alta.

Tuesday, June 1st, Swift Current W.M.F. at St. Olaf Church, Swift Current, Sask.

Friday, June 4th, Moose Jaw Circuit W.M.F. at Torquay, Sask.

Missionary Clara Jones will be present to give mission talks at these circuit conventions. Between May 29 and May 31, Miss Jones will have the opportunity of a brief visit to our Canadian Rockies. She mentioned that such a trip would be a real treat for her, and we hope, too, that she will enjoy her stay there.

—Mrs. Josef Haave.

A Mother's Request

What do I want for Mother's Day?

You ask,

My fair young daughter and my stalwart son:

Only that you should finish up the task

That, in life's evening, seems but just begun—

The task that I can never now complete,

Of setting forth the Way, the Life, the Truth,

Except you lend to me your eager feet,

Your questing spirits and your gallant youth.

What do I want for Mother's Day?

No gift

That any purse could buy. But one request

I make of you: that, daily, you might lift

The Cross of Christ and publish, east and west,

And north and south, the tidings of His grace.

These feet grow slow, this fading eyesight dim;

Only in you, my children, is my place

Of witness found—my going on with Him.

What do I want for Mother's Day?

Just this:

Your hands, your hearts, your voices for Christ;

This is the ultimate of earthly bliss.

There is no comfort I have sacrificed

For you that was too much. So do not bring

The casual token . . . But, when ways grow rough,

Then light my twilight with remembering

Your mother's God, for you, is still enough.

—Helen F. Bilver.

NOTICE

The Camrose Circuit W.M.F. convention will be held at Zion Lutheran Church, Earling, in Pastor S. Stolee's charge on Wednesday, May 26, beginning at 10 a.m. Theme: "The Family Altar."

Will each Aid kindly prepare one musical number, appoint two delegates, and encourage all your members to attend. Miss Clara Jones, missionary on furlough, will be the guest speaker.

Pray for the convention as God's work prospers by prayer.

Zion Church is 15 miles north and three miles east of Bawlf, and 15 miles east, eight miles north, two miles east of Camrose.

Mrs. Robert Lyseng, secretary.